

largely accepting their interpretations of Republicanism and, in the case of Miro, Catalan nationalism. Though it is one of the most compelling themes of her work, Greeley seems uncomfortable with the notion that truly political art of the period should be compelled to contend with fascism as well as socialism. The reader also will encounter a few minor factual errors, though these do not undermine the argument or diminish the book's overall strength, which is its clear and rich analysis of the Surrealist engagement with the Spanish Civil War. Both books are useful sources on aspects of the Spanish Civil War as an international political and cultural event. The war and accompanying revolution produced a chaotic autochthonous reality, but to many outsiders it was also an ideal laboratory to bring hitherto theoretical and intellectual abstractions to fruition.

Sasha D. Pack

State University of New York, University at Buffalo

John Rodden, *Textbook Reds: Schoolbooks, Ideology and Eastern German Identity* (University Park, PA: The Pennsylvania State University Press, 2006).

At a time when a former East German, Angela Merkel, is the chancellor of Germany, it is fitting to have a study that examines the influence of East German schoolbooks and culture on eastern Germans since the 1990 unification of Germany. Indeed, a recent article by Roger Boyes in the Berlin newspaper, *Der Tagesspiegel*, (22 September 2007) credited Chancellor Merkel's commitment to the environment and to combating global warming to her background in the former communist East German youth organization, the Free Democratic Youth (FDJ). With Merkel in office, it makes a lot of sense to examine how people brought up in East Germany view the world now.

There are many strong points to John Rodden's book, *Textbooks Reds*, but a significant drawback is that it sets out to do too much within the covers of one book. There is not enough connective tissue holding the three main sections of the book together. The largest first section of the book (almost 170 pages) examines the ideological components of former East German school textbooks in many subjects: language and literature, geography, civics, history, biology, chemistry and math. The second section of the book (almost 140 pages) is a series of interviews with students and teachers from the former East Germany about their textbooks but also about many other things. A third section of almost forty pages looks at how post-unification German schools try to 'educate for tolerance'. There is no real conclusion, just a two-page epilogue that is further indication that the author could not tie all the different parts of his book together.

While each section of the book definitely has its strengths, the reader is

often confused at what the author really wants to demonstrate other than that various East Germans experienced school, textbooks and their teachers differently and carry varying degrees of 'baggage' from their East German background with them in the united Germany. The first long section on what exactly students were taught in different subjects in the German Democratic Republic (GDR) sometimes reads like one table of contents after another. It is fascinating to see how Marxist-Leninist ideology and socialist thought permeated every subject, but the compilation of tables of contents, mathematical problems, and excerpts from textbooks does not necessarily make for easy reading. Rodden uses as his source base over two hundred textbooks, teachers' manuals, exams, school songbooks and professional journals. Thus, there is no question that the reader gains a thorough sense of East German textbooks and particularly how permeated they often were by socialist thought and anti-Western, anti-capitalist discourse.

At times, Rodden alludes to ideologically motivated conflicts over school textbooks in the United States. He is presumably trying to say that communist East Germany was not alone in trying to control what its students learned, but the comparison feels awkward. After all, there are open discussions in the United States with parents and school boards about what books are assigned to students, whereas in East Germany these decisions were controlled by the communist party with no open, public discussions.

Of course, which textbooks were used in schools is not necessarily the same as which material teachers actually taught. Thus, the second part of the book contains many interviews Rodden did with former students and teachers to find out how much of the ideological slant of the textbooks was in fact taught and how much of it continues to affect how former East Germans view the world today. Some of these interviews are very interesting, and they certainly make the subject come alive for the reader. But many of the interviews go way beyond a specific discussion of textbooks and how a general East German upbringing affected the interviewees. The section is often more like a sociological study of *Ossis* (people from the former East), *Wessis* (people from the former West), and *Wossis* (people from the former West working in the east since unification). Parts of the interviews are reminiscent of Peter Schneider's 1983 novel *Wall Jumper* in its focus on the difference between *Ossis* and *Wessis* and Jana Hensel's 2003 autobiography, *Confessions of an East German Childhood and the Life that Came Next*. Some of the interviews are directly related to the first section on textbooks, such as the interview with 29-year-old Stefan about how much of the "ideological crap" from the textbooks the teachers really taught: very little in his experience (243-247). The interview with 31-year-old Kersten indicates, on the other hand, that teachers *did* really teach with an ideological slant (247-247, 258-260). But some interviews, such as with twenty-four-year-old Dorothee, deal with differences in university education and in culture more generally between most Europeans and the United States and seem only distantly

related to a focus on the former East Germany (279-288). Similarly, the interview with the same Dorothee several years later focuses on the heavy weight of the Holocaust on German identity, making it difficult for many to feel “proud to be German” (288-297). This is a wonderful interview showing the ongoing weight of the Nazi past on Germany, but how exactly it is connected to the first section on textbooks is not at all clear.

The third rather unrelated section of the book, on efforts in united Germany to educate students to be tolerant of people unlike themselves and particularly focusing on education in Jewish schools in Berlin, is actually listed as part of the second section, but it really stands alone. This chapter just does not belong in the book and one wonders why Rodden did not publish this as a separate journal article. It further confuses the reader, leading to questions about what this book is really about. And the two-page epilogue makes no effort to tie the loose strands of the book together, making for a disappointing ending. Rodden really missed the chance to draw attention to what he thinks are the most important findings of the book. Instead, the reader is left with a hodge-podge of impressions of what former East Germans learned in school and how much their East German schooling continues to affect their thinking now.

Hope M. Harrison  
George Washington University

Anne E. Gorsuch and Diane P. Koenker, eds., *Turizm: The Russian and East European Tourist Under Capitalism and Socialism* (Ithaca and London: Cornell University Press, 2006).

“Why ramble far afield, see the good things that lie nearby.” According to this old German proverb, repeated in an East German handbook on leisure in 1969, it is better to appreciate the joys of home than to wander into the unknown distance. Yet far from heeding this advice, East Germans like their socialist bloc ‘brothers’ were eager participants in the worldwide emergence of mass tourism after the Second World War. Despite the prevalence of tourism in the former socialist bloc, Diane P. Koeneker and Anne E. Gorsuch’s edited volume is the first work to document tourism’s place in the construction and maintenance of Soviet and East European states and societies. As the essays in their collection demonstrate, many Russian and East Europeans made creative use of the resources at hand—state organizations, personal connections and sheer ingenuity—in order to make their yearly jaunts to sunbathe on the coasts of the Baltic and Black Seas, to hike to mountain retreats in the Caucasus and Tatras, or to embark on shopping excursions in Yugoslavia or Hungary. Like their counterparts in capitalist countries, citizens of